

The Brooklyn Jewish Center Review

**THOMAS MANN'S LETTER
TO HITLER**

THE PASSING OF JACOB DE HAAS

**LABOR EDUCATION IN
PALESTINE**

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**NEW GERMAN GHETTO
LITERATURE**

"HAVING A WONDERFUL TIME"

JEWISH EVENTS REVIEWED

APRIL

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THE PASSING OF JACOB DE HAAS

ZIONISM has been rich in personalities who have allied themselves to its program and labored devotedly for its purposes. Its rolls have mustered gifted men and women from all the economic and social strata of the Goliath, to whom Zionism has been both an ideal and a way of life. Its ideology evolved among them a mutual discipline; and because of it, these varied personalities, in their Zionism at least, bore proudly a stamp of uniform allegiance. Lamentably, this was not true of Jacob de Haas in his last years, and when death closed his long career.

That career was coextensive with modern political Zionism itself. In a very real sense, De Haas' personal Zionism and Herzl's leadership were identically born at the same moment and of the same circumstances. And from that beginning, de Haas was Herzl's loyal and trusted lieutenant. Herzl relied upon him to execute major commissions, and de Haas participated importantly in the intense activity which Herzl crowded into the few years of his leadership. As early as 1896 Herzl was writing to him as "mein lieber de Haas." And when Herzl's hopes of the latter-day *shtadlonim* faltered, it was to de Haas that he entrusted the practical work of mass effort. "I wrote to de Haas to begin the organization of the masses."

In much later years, too, de Haas was to enrich American Zionism with perhaps its most significant and historic acquisition. Louis Dembitz Brandeis had passed well beyond the fifth decade of his career without evidencing any interest in the struggle or fortunes of his people. Directly because of de Haas and Bernard G. Richards in 1913 he entered fully, without preliminary experimental tests, upon his Zionist work. For many years thereafter the relations between the two, continued to be close and sympathetic.

De Haas contributed richly to Zionist literature, both in its polemic and

permanent fields. His biographies of Herzl and of Brandeis are rich in material and will long remain valuable sources for understanding these men. He edited *The Maccabees* and the *Jewish Advocate* and made them vehicles for Zionist propaganda.

In the light of such long and distinguished devotion, it therefore becomes a matter of high regret to all Zionists who acknowledge the discipline of the Agency, that in his latter years de Haas broke with his former co-workers and became identified with the Revisionist movement.

The psychological factors in such a political *volt* face lay, in affect, in an excess of the very virtues which had for so long made de Haas the splendid Zionist he was. The basis of all his thinking was the Herzlian program of

a Jewish National Homeland. A logical insistence upon the aim of the program was in de Haas' case not assisted by a practical realization of the means or of their difficulties and relative usefulness. The directness, therefore, of Jabotinsky's doctrine appealed to him, without at the same time revealing to him that Britain, the Arabs, world inertia, money, and time were also important factors to be reckoned with. De Haas would not, or perhaps could not, realize that for the time being, at least, half a loaf is better than no bread at all.

All such sentiments are written and spoken among Zionists today, not in anger, but in sorrow. Jacob de Haas was one of those Jews who deserved well indeed of the Jewish people. They will remember him for his devotion, and in their gratitude will recompense him according to his works.

—W. I. S.

JEWISH WELFARE BOARD'S TWENTIETH ANNIVERSARY

THE Jewish Welfare Board is now celebrating the completion of twenty years of service in Jewish life, having been organized on April 9, 1917, three days after the United States entered the war on the side of the allies.

Originally the newly formed organization had for its purpose the welfare of the Jewish men who served in the U. S. Army and Navy. As such it came to the assistance of the soldier and sailor, serving him as a guide and advisor, aiding him to adjust himself to his new surroundings as a member of the United States Army and Navy. This service was extended to the boys who served overseas, where the Welfare Board had 178 workers, stationed in various parts of France. At the conclusion of hostilities the Board was instrumental in helping the returning soldier and sailor to readjust himself to civilian life.

In 1921 the Jewish Welfare Board was reorganized on a peace-time basis

as the national organization of Jewish Communal Centers, Y.M.H.A.'s and Y.W.H.A.'s. These institutions scattered throughout the country received a new impetus in their activities and through the leadership of the Jewish Welfare Board became an important factor in American Jewish life. Many of the existing institutions were strengthened and enlarged; additional Jewish Community Centers were established in many cities where such institutions did not exist before. It is one of the justifiable boasts of the Board that throughout the years of the depression not a single Jewish Center closed its doors despite the great financial struggles to which they were subjected. Through carefully laid plans the Jewish Welfare Board assisted the Centers in meeting the problems which the emergency created for them.

In the sixteen years since the Welfare Board adopted the Center program it became the parent organization of more than 300 YMHA's, YWHA's

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and Jewish Community Centers in the United States and Canada. These organizations number close to 350,000 members.

The Brooklyn Jewish Center, which is one of its affiliated institutions, extends its hearty felicitations to the Jewish Welfare Board and its wishes that it may grow from strength to strength.

—J. G.

DR. ELIAS N. RABINOWITZ APPOINTED CENTER LIBRARIAN

We are very happy and proud to announce that the Rev. Dr. Elias N. Rabinowitz, an outstanding scholar in the field of Jewish science, has been chosen as the librarian of our Center, which has recently been opened. Dr. Rabinowitz is a graduate of the Jewish Theological Seminary of America, where he received the degree of Rabbi with distinction, and has also received the Doctor of Philosophy degree from Columbia University. He has made many contributions in the field of Jewish studies, the most notable being his edition of the *Midrash Hagadol* which he has recently edited, and which won for him recognition from some of the greatest scholars in the world.

Dr. Rabinowitz was for many years the religious director of the Hawthorne School in Hawthorne, New York. His knowledge of books will be of the greatest help in making our library a rallying point for all who are interested in Jewish literature. The library will be open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:30 P. M., and on Sundays from 10:30 to 3 P. M.

The *Review* is happy to welcome Dr. Rabinowitz to the Center family and to wish him all success in his new work.

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AN ANSWER TO THE "LITERARY DIGEST'S" KASHRUTH SURVEY

"The *Literary Digest*" recently published a survey on *kashruth* in the United States (reprinted in the March "Review") which aroused a great deal of interest because of the conclusions reached, among them that only 15% of the nation's Jews were strict observers of *kashruth*. This survey was answered by an editorial in the Philadelphia "Jewish Exponent," which is published below. This editorial the Brooklyn Jewish Center "Review" sent to the "Digest" with a request for a comment and a statement as to where it got its information and how it reached its figures. Mr. Allan Finn, the Religious Editor of the "Digest," who had charge of the compilation of the survey, replied:

"I doubt whether there is anything we could add in the way of comment that would elucidate our original article. As you know, we merely contacted several authentic sources, such as the Jewish Theological Seminary, and took their word for what they gave us."

Inquiry at the Seminary brought the information that a "Digest" representative had spoken to Prof. Louis Finkelstein, that Dr. Finkelstein had only expressed his opinion on *kashruth* in restaurants, and offered no data on which the "Digest" could base its findings.—Editor.

In a recent issue of the *Literary Digest*, an entire page was devoted to the subject of the Jewish dietary laws and their observance by Jews. The occasion was the publication of a small volume, entitled "The Royal Table," by Rabbi Jacob Cohen, a graduate of the Hebrew Theological College of Chicago, which aims to give a comprehensive survey of the reasons, the benefits and the details of the laws governing *Kashrut*. The book is well-organized and lucidly written, although unnecessarily encumbered with references to original sources and with lengthy Hebrew quotations. As a compendium for ready reference as to the many and various laws and regulations that have been evolved in the course of centuries it will prove most useful.

The writer of the *Literary Digest* article, based on this book, proved himself rather ambitious and he went out on a survey to determine the extent to which the four million Jews in America adhere to these laws. He does not divulge what method he pursued to reach the conclusions which he tabulates. "Not more than 15 per cent of the nation's Jews are strict observers of the orthodox food laws, which, in truth, form the external basis of Judaism; 20 per cent observe some of the laws some of the time; 65 per cent ignore virtually all the laws most of the time." The positive tone of this statement is rather amusing to those who have been in close and intimate touch with Jewish life and have repeatedly been wondering as to the number of Jews who still adhere to the dietary laws. It is hardly possible to determine this in such a definite manner as the author of this article does without giving his sources of information. Matters

of food are such peculiarly personal affairs that it seems virtually impossible to gather statistics regarding them, unless a wide survey is made among the vendors of Kosher products and their customers and even then only a very rough idea can be gathered as to the actual state of affairs. There is also a certain flippancy in the attitude of the author to the entire subject which vitiates the import of his conclusions.

The hygienic reasons given to the dietary laws by Maimonides and even by some modern scientists have been negated by other Jewish medieval thinkers as insufficiently conclusive. The main purpose is clearly mentioned in the Bible and reiterated by the Rabbis of the Talmud, to be the maintenance of the holy nature of the Jewish people, the destiny set before them at the foot of Mt. Sinai. Holiness in this connection surely means separateness on a higher level. This idea of Jewish separateness as the basis of the dietary laws is plainly stated by the Rabbis who enumerated a whole series of actions which finally lead to inter-marriage and complete assimilation. The suggestion presented by Professor Kaplan that the dietary laws should be maintained in the Jewish homes, but may be disregarded outside of the home, so that Jews and Gentiles may eat of the same food at public functions, apparently does not count with the primary purpose of these laws, or folkways, as he prefers to call them, since such a procedure would completely defeat the main reason for their observance. Still, there are quite a number of Jews who maintain a strictly kosher home and do not hesitate to violate the laws outside of their homes.

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THOMAS MANN'S LETTER to HITLER

By DR. SAMUEL NEWMAN

WHETHER behind the dynamics of history are great personalities, as the romanticist would have us believe, or merely the blind forces of an immutable fate or destiny, as the materialist would assert, all agree that at crucial phases of human history personalities do epitomize the subsurface feelings of thinking people, point to the direction of the potential currents of social forces, and their expressed thoughts constitute milestones along the road of human events.

In this light, the letter by Thomas Mann, written on New Year's Day, 1937, from Switzerland, to the Dean of the Philosophical Faculty of the University of Bonn, and published in *The Nation*, on March 6, 1937, constitutes an important pronouncement which rivets attention to the complex issues precipitated by the strange phenomenon — Hitler, and summarizes sharply and succinctly the issues between Nazism and Civilization.

The letter of Thomas Mann recalls another pronouncement which also constituted a pivotal point in the struggle of embattled, antagonistic, spiritual and social forces and gave direction to an important movement which served as a solvent of a political intrigue running counter to the vital interests of the Jewish people and to the higher interests of humanity as a whole.

In the last decade of the nineteenth century, a junto of royalists and reactionaries plotted to destroy Republicanism in France. As a stepping-stone to power, they used the age-old technique of fanning the fires of racial hatred. The celebrated "L'Affaire Dreyfus" was precipitated. By degrading and discrediting the Jew, the conspirators hoped to slay the forces of liberalism and republicanism.

When the fate of Dreyfus and, with him, that of French Jewry appeared hopeless and sealed, the voice of a brave and undaunted champion of human rights pierced the heavy clouds of falsehood, treachery, and hate, Emile Zola's "J'Accuse" showed that decency, justice, and humanity were still alive in the hearts of the French people. His voice galvanized the hands of other liberals in the cause of an innocent man, through whose conviction and degradation reaction and bigotry hoped to assassinate the honor of the

patriotic and liberty-loving French Jewry.

Thomas Mann, the greatest living German writer and a Nobel Prize winner, was stricken off the roll of honorary doctors of the University of Bonn. In his letter, he sums up brilliantly the case of Civilization against the Nazi regime:

"... To what a pass, in less than four years, have they brought Germany! Ruined, sucked dry body and soul by armaments with which they threaten the whole world, holding up the whole world and hindering it in its real task of peace, loved by nobody, regarded with fear and cold aversion by all, it stands on the brink of economic disaster, while its 'enemies' stretch out their hands in alarm to snatch back from the abyss so important a member of the future family of nations, to help it, if only it will come to its senses and try to understand the real needs of the world at this hour, instead of dreaming dreams about mythical 'sacred necessities'"

The aims of the Hitler regime are clearly and incisively stated by Thomas Mann, which no propaganda and evasive statements to the contrary will succeed in befogging.

"... The meaning and purpose of the National Socialist state is this alone and can be only this:—to put the German people in readiness for the 'coming war' by ruthless repression, elimination, extirpation of every stirring of opposition; to make of them an instrument of war, infinitely compliant, without a single critical thought, driven by a blind and fanatical ignorance. Any other meaning and purpose, any other excuse this system cannot have; all the sacrifices of freedom, justice, human happiness, including the secret and open crimes for which it has blithely been responsible, can be justified only by the end—absolute fitness for war. If the idea of war as an aim in itself disappeared, the system would mean nothing but the exploitation of the people; it would be utterly senseless and superfluous. . . ."

The arraignment of the Hitler regime is not of the nature and quality of a temporary and temporal philippic. It breathes the profound love, the deep conviction, and the secret fire of a true prophet. His words delineate sharply the problem of Hitlerism in the midst of a world which is trying to heal its wounds, to reconstruct its ruins, and to seek guidance in the light of eternal verities.

Philo, the Jewish philosopher of Alexandria, in the first century B. C., endeavored to synthesize Hebraism with Hellenism by incorporating in his

philosophy the concept of the Logos. The Logos is the Power, the Wisdom, the Word, which goes forth from God and brings the world into being. This central concept of Hellenistic Judaism is incorporated in the opening words of the Gospel of St. John:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things come into being through Him, and apart from Him nothing that exists came into being."

Thomas Mann, rejecting the Nazi philosophy of Blood, Race, and Might, speaks glowingly of the power of the Word almost in the same vein as the Hebrew prophets speak of the Spirit of God as the antithesis to trust in the power of physical might.

"The mystery of the Word is great; the responsibility for it and its purity is of a symbolic and spiritual kind; it has not only an artistic but also a general ethical meaning; it is responsibility itself, human responsibility In the Word is involved the unity of humanity, the wholeness of the human problem, which permits nobody, today less than ever, to separate the intellectual and artistic from the political and social, and to isolate himself within the ivory tower of the 'cultural' proper. This true totality is equated with humanity itself, and anyone—whoever he be—is making a criminal attack upon humanity when he undertakes to 'totalize' a segment of human life"

Thomas Mann thus interposes the power of the Word, which according to Philo and to St. John, partakes of the quality and nature of the deity, between the Nazi trust of the power of the sword and the faith of democracy.

In the intellectual, artistic, political, and social integration of the state, Thomas Mann approaches the original Hebraic concept of the Theocratic state. Every aspect of the group or national life must be integrated in such a way as to reflect what Thomas Mann designates as the Word and what the Hebrew Theocracy designates as the Will of God.

Thomas Mann closes his letter with the brief and fervent prayer which reflects profound solicitation and love for his people:

"God help our darkened and desecrated country and teach it to make its peace with the world and with itself."

It is the earnest prayer of all those

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NEW GERMAN GHETTO LITERATURE

By DR. DORA EDINGER

THE classic ghetto-stories all describe the East-European ghetto. Some rather sentimentally. There is a certain fun mingled with tears that seems to be characteristic of all these stories. Then there are those of rebellious spirits, such as in the Has-kala-books, where we find all the social injustice existing in this world, all the unhealthy conditions fostered in this too-close atmosphere: hatred, clan-nishness, hypocrisy. The "Brothers Ashkenazi", great work of art though this book is, still shows all the elements of the older ghetto-literature, of Men-dele's and Gordon's protests.

It is most interesting, and so far as I can see, has not been noticed, that nearly the identical plot is used in a much-read French-Jewish novel, Jean-Richard Bloch's "et Cie" (which was translated 1929 by Mr. Scott-Moncrieff). There is the same story of two very different brothers, of a most venerable father, both textile-industrialists, both living in the same period of rising capitalism, fighting the socialistic unions, failing in the end to understand what they had been living for. Both authors describe the "sons of the ghetto" with all their typical ghetto traits. But Bloch's brothers come from a German ghetto, while the brothers Ashkenazi spent their days in Lodz. Though it is often forgotten, there existed a German-Alsatian ghetto until 1870, a Jewish community-life as different from that of its neighbours' as in Poland, thus creating the typical ghetto atmosphere, and breeding the typical ghetto characters.

This West-European ghetto has not had its biographers. Bloch's novel only in the first chapters speaks of the old family home in Buschendorf, and soon after the war of 1870 the firm is transferred to France. Some older readers may remember the once popular German author, Berthold Auerbach, who in some of his Black Forest stories speaks of the Jewish peddlars too. But until now this was all. Before the world-war, German-Jewish readers were not too eager to read ghetto stories, and when, during, and shortly after the war, the great German editions such as the "Insel," discovered the Eastern-European Jewish literature, (for which editions you will of course look in vain now in their catalogues) this was accepted as something slightly exotic—so utterly had the tra-

dition been forgotten. The growing interest in these themes had been met by authors offering historical novels—especially since 1933, when the German Jew, who had to spend so much of his unwontedly long leisure hours at home, and could not even find pleasure in listening to the radio, had urgently asked for books of Jewish interest.

Only a few months ago the first German-Jewish author dared to offer stories of a German ghetto, telling frankly, that these were family-traditions, as told by his mother of her own home.

Now it is most interesting to find that this typical ghetto was a western one. Here, in the fertile farming district between France and Germany, changing its political adherence several times during the last century, lived a group of Jews, dealers in grain and in cattle and small peddlars, strictly orthodox, simple people, having adopted but a short time ago such typical names as Bernheim, Weil, Blum, and Dreyfus. They lived a highly respectable, provincial life—differing from that of the inhabitants of the small ghetto-places in the East only through the easier life made possible by a more civilized and less hostile community.

The family-name of the author who wrote down these first German ghetto-stories, Jakob Picard, belongs to that home-land too, and his quaint tales are full of the typical Jewish sense of humor, but absolutely lacking in sentimentality.

The stories are well written, with a strong coloring of Alsatian Yiddish. But what will be most astonishing to readers in this country is that the plots re-appear in Eastern European Yiddish literature. There is the story of the poor man who never is allowed to read the "sidur," and the more serious tale of the least respected of the community, who in truth, is nearest to God, a theme used by Perez and also very popular in different chassidic folk-traditions.

Circumstances that were quite easily explained caused the German-Jewish writers until recently to offer their readers what they were most anxious to read—historical fiction such as Feuchtwanger's "Jud Suess" or problems of the present day, such as Ar-

nold and Stefan Zweig discuss in their books. So the spiritual difference between Eastern European and American Jewish literature (including works by English authors like G. B. Stern and L. Golding) and German-Jewish books seemed great. It is not actually so. We find the same characters, the same problems, the same plots the moment the German-Jewish reader is willing to look at his recent past not as he has wanted to see it described in the years of utter assimilation, but as it really was in the smaller towns and villages of southern and western Germany only one generation ago.

To give an impression of this attitude I choose one of Picard's short stories. The hero, the humble, and perhaps a little feeble-minded "Menkele," returns in other stories of the same volume. Its chief charm is its inner meaning, which underlies similar chassidic tales, that no man can judge who is important and close to God.

Franz Rosenzweig, who is mentioned by the author in the preface, was perhaps the most influential modern spiritual leader German Jews have had. Rosenzweig died in 1929, but through his friends and followers and his writings—especially his "Letters"—his influence is still growing. Rosenzweig loved the deep democracy of homely traditions, believing that all the children of men are alike before God. This is a philosophy that in itself is a challenge to the arrogant race superiority claims of the new heathens of the nazi creed.

THE CALL *An Anecdote*

Translated by DR. EDINGER

It was of course no simple, easy life that old Menkele Weil had to live in the little town of the southern Black Forest. The community had to support him, and you know what that means — eating with all the families and a garret at Crooked Schmul's. Once, long ago, he had been not quite without means, and had had his say with the folks. But such things will happen. Fate will kick you from all sides, and if you can't keep yourself from falling there is no help.

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LABOR EDUCATION in ERETZ ISRAEL

A FIRST-HAND SURVEY OF A VITAL PHASE OF THE NEW PALESTINIAN LIFE

By MORDECAI HALEVI

It is the purpose of this article to present broadly rather than in detail, the specific nature of those schools in Eretz Israel which are controlled and directed by the Histadruth. Together with the General Zionist and the Mizrachi types they represent the entire Jewish School System of the National Council (Havaad Haleumi); together with the others they are under the jurisdiction of "Vaad Hachinuch" (Board of Education), and follow in the main the standard curriculum of subject matter. They differ, however, in certain important characteristics, both in content and in method, because of the labor ideology underlying their aims, and because of the particular conditions of life of the Jewish worker in Eretz Israel. For this reason the Histadruth set up a special board of its own, the "Merkaz Hachinuch", to supervise its schools. Similarly, the teaching staff form a distinct group within the general teachers' organization (the Merkaz Hamorim). We shall attempt to describe and evaluate here these inner and outer causes which made the separate existence of labor education both imperative and desirable.

The Histadruth controls at present about sixty schools and seventy-five kindergartens, with a school population of over 7000. 315 educational workers are employed and some 15,000 parents find the educational needs of their children cared for in these institutions. Some of the schools are in the cities and in the larger colonies, the majority of them are in the labor settlements, specifically so in the case of the Moshav and Kvutzah types. While the basic principle of the labor schools is the same everywhere, it is particularly illuminating in the Kvutzah schools.

When one studies the labor literature dealing with the educational problems one is struck by the need displayed in particular by the women members, by the *chavera*. The cooperative, of course, wrote on its banner the ideal of labor, which together with the Jewish workers at large, it came to sanctify to the point of a cult. It further stressed the communal character of that work in all its aspects: property, service of the individual in the inter-

ests of the group, and service of the group in the interests of the individual. These considerations were prompted and enhanced by another, perhaps even more important: freedom from exploitation of anyone by anyone—the aim of a true self-realization.

What was the place of the woman worker in this picture? The principle and insistence of sex equality opened for the woman the gates to all activities. Stress was naturally laid upon work in the field and in the grove, for was not the attachment to mother soil the primary urge of the chalutz as well as the chalutz?

With both father and mother working, what was to become of the children? The immediate problem was the infant, and the solution was to be found in the nursery school and the kindergarten. If the child had to be handed over to strange hands, and completely so, those hands had at least to be trusted ones. Surely hired nurses could not satisfy the absentee mother, much less the attendants of a private institution. The nurse and eventually the teacher had to come from within, chaveroth, and at times also chaverim, belonging to the same group, who would assume this task voluntarily as their contribution to the weal of the community. The "Beth Hatinokath" (nursery school) and the "Gan Hayeladim" (kindergarten) became thus not isolated institutions, detached from the parental home, as we know them in other places, but part and parcel of the whole communal structure, the central point of interest for nurse, parent, and member at large. This social phase is the significant element in the whole situation and explains the character of the elementary school, which was not late to come into being.

The child of seven or eight, to be sure, does not need the immediate attention of the mother during his school-day as does the infant, yet the successful upbringing of the child during the pre-school period points toward the same process. Hence even the school becomes not merely a place where children congregate for a fixed number of hours during the day for a particular sort of learning, but a veritable community of its own, where children live, work and learn intermittently. The

shortage of space in the living quarters of the Kvutzah and the hardships of the process of settling which the Chalutzim had to face, made the necessity of special housing for all the children obvious. The children were thus not only studying together in the class rooms, but eating, washing and sleeping together, and performing jointly many other functions of a cooperative society not unlike their parents.

Work occupied a central place in the life of this young society. The children helped in the kitchen, in setting the tables, serving the meals and cleaning the rooms. They tended their own gardens and yards, their small chicken coops and workshops, and very often took part in the work of the whole group when a particular need arose, such as during harvest or vintage time when extra labor is needed.

The position of the teacher in a school of this type is consequently different from that of the usual teacher; he is no more the dictator of the classroom but the older comrade who guides and stimulates the activities of the group; his advice is sought voluntarily when difficulties arise because of his superior knowledge and not because of imposed authority.

It is clear that such a teacher-pupil relationship does away with the painful problem of school discipline, and resolves itself instead into an attitude of friendly cooperation. Again, the stress laid on the physical side of education, coinciding as it does with the character of childhood, predisposes the child to a willing participation in activities. Similarly, the variety of the activities allows a greater response to individual differences; each child has a chance to find something more akin to his native abilities and interests.

It has already been mentioned that the children in the Kvutzah participate sometimes in the general work when need arises. There are, however, phases of activity which call for constant social interaction between the younger and the adult groups. The traditional holidays as well as the local celebrations present an illustrating instance. During P'assover, Channukah, Shvuoth, etc., the children not only carry the

(Continued on Next Page)

burden of decorating the hall and the dining rooms, but contribute the greatest part of the actual program appropriate to the occasion. And during other celebrations the bulk of the work such as preparing figures, diagrams, tabulations and all sorts of measurements, is masterfully executed by the children.

We see thus the Kvutzah school child centered and socialized simultaneously. The ideal of work is present in full, yet it is being inculcated not by formal preaching, but by the constant needs of the life of the group. Indeed, it is being greatly aided by the general setting of the adult environment, steeped as it is in labor by all for all. In the same manner do the children habituate themselves to ways of living in a community where the very words, "mine", "thine", become foreign. Very often does it happen that a child from a Kvutzah upon a visit to the city runs into a predicament when meeting with a situation involving private possession. Eventually he or she will learn that their Kvutzah is for the time being a small oasis in the capitalistic world. In the meantime they are the more eager to return home, where the whole is one's own, and one's own belongs to all.

The schools in the Moshavim and the labor city schools can only approximate the Kvutzah type, due to the fact that the children spend there only the day and return to their homes with the close of the session. However, since during the entire day both parents work, here too the child participates in two common meals and spends more hours than in the general middle-class school. The school period, therefore, is spent in terms of a working society along the lines previously described. The labor city school has rightfully come to be called the Beth-Hachinuch, meaning the home of education in contrast to the Beth Hasefer, the standard school which represents book learning. The Beth Hachinuach too, emphasizes work as the essential element of a curriculum destined to serve a pioneer country; it also correlates school activity with the life issues, through subjects pertaining to general secular and social values, such as current events, Zionist and labor problems. The Beth Hachinuach, in a limited way of course, serves as the center of cultural life in the entire labor community by means of lectures, soirees, etc.

The difference between the city labor school and the general and Miz-

rachi types may be seen in the following partial tabulation:

Subjects	General	Mizrahi	Labor
Language	35	21	36
Bible	31	43	21
History	7	7	10
Nature Study	14	8	18
Physical Work	9	0	36
General Culture	0	0	10
Religious subjects	0	53	0

The labor school, indeed, follows pretty closely the prescribed course of study and tries to live up to its essential requirements. It differs, however, substantially in its attitude to physical work, shifting from the subjects dealing with religion and kindred subjects to those pertaining to modern problems.

The following is a partial list of work facilities in both city and farm schools taken from a recent report:

Schools	Subject Taught
35	Sewing
48	Gardening
48	Workshops of a more specified nature
28	Cooking
21	Carpentry
2	Shoe Making
2	Smithwork

When looking over the entire picture of labor education on the elementary level, one cannot help seeing its similarity to the trends of progressive education. Nevertheless, we must not be carried away by this notion unreservedly. Some very strong factors are working in a negative direction. To begin with, the prescribed course of study does not warrant too much freedom of movement, because in the back of every teacher's mind looms the image of certain fixed goals to be achieved regardless of the method applied. Secondly, the average teacher, even in the labor school, is a product of the old training. While he adapts himself conscientiously to the novel conditions presented by the labor school, still, unconsciously perhaps, he cannot free himself wholly of the habitual ways and modes of procedure. Thirdly, and this is the most important hindrance, the novelty of this type of school expresses itself in a lack of the most needed educational materials, without which an efficient progressive school is hardly to be thought of. Lastly, on the physical side, due to a scarcity of financial means, the labor school, especially in the city and in the non-cooperative village, stands below the general "baalhabatish" school, which is on the

whole much better cared for by the ruling group of the Yishuv.

If the first two factors must await a change for the better in the course of time, the third one in part and the last one in toto could very well be facilitated by help from America. The Hebrew Educators Committee, for instance, raises money among teachers and the children of Hebrew schools for the definite purpose of erecting school buildings for the workers children. It would be much easier if a special agency were to be organized for the purpose, and which would collect and send over educational materials such as maps, apparatus, books, and tools for the workshops.

We have been discussing so far the nature of labor education on the elementary level, because mass education is in truth the primary consideration of the Histadruth. We feel that we ought at least to mention in brief the labor orientation and attempt at solving some of the problems of secondary education as well. The general school system of the "Vaad Leumi" takes care only of the elementary type of school. The bulk of secondary schooling is, with a few exceptions, almost entirely of a private nature. The gymnasiums, Real and Commercial schools, are filled from the upper economic strata of the Yishuv, which can afford the relatively high tuition fees, and, what is more, who aim at the much decried ideal of the liberal professions. Labor, naturally, cannot be satisfied with the existing type and has to turn into different directions in search of cultural advancement for its adolescent youth. Several ways are now available:

1. An attempt to increase the elementary school period from eight to ten years.
2. Establishment of labor secondary schools in central localities, serving several neighboring agricultural settlements. Such are the schools in Kefar Yeladim, in the Emek, in Yagur, near Haifa, and in Givath Hashlosha, near Tel Aviv.
3. Segregating groups of youth in various Kvutzoth for a fixed period of time for special courses of a Jewish and secular character, taken jointly with training in work. This method is being used successfully with the German youth Aliyah.
4. Yearly seminars in various central places for chosen groups from all

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THE JEWISH THEOLOGICAL SEMINARY WAS FOUNDED FIFTY YEARS AGO

FIFTY years ago the Jewish Theological Seminary of America was founded by a group of devoted men who believed that the heritage of Judaism in all its purity could be preserved in America and developed in a manner wholly in keeping with American ideals. They also believed that Jewish scholarship and culture were part of the great common heritage of mankind, and should be preserved and enriched as the Jew's special contribution to our common treasury of learning.

They saw that, in order to accomplish this aim, a prime requirement was the production of an educated ministry; of rabbis who were not only devoted in spirit and learned in theology and the Jewish law, but also educated in a truly American atmosphere and in an appreciation of the problems of modern life.

In 1887, when the Seminary opened its first classes, it was housed temporarily in the old Spanish and Portuguese Synagogue. Even then it possessed the most necessary requirement of a great institution of learning—learned men. Dr. Sabato Morais, who led in the founding and became the first president of the Seminary, surrounded himself with a group of outstanding Jewish scholars of the day.

It was not long before the Seminary became known as a center of scholarly productivity. Alexander Kohut, as a Persian scholar and editor of the "Aruch Completum," the foremost Talmudic dictionary, was opening up new fields of interest to the Oriental departments of American Universities, and Dr. Morais himself was leading American scholars to new appreciation of the Jewish contribution to learning in Italy. Dr. H. Pereira Mendes and Dr. Bernard Drachman were also among the members of this distinguished early faculty.

Dr. Solomon Schechter, the second president of the Seminary, was recognized as the foremost rabbinic scholar of his time. It was he who discovered the famous Genizah in Cairo with its hoard of manuscripts. Cambridge University honored him with the degree of Doctor of Letters and Harvard University later conferred on him a similar honor. Under his inspirational

leadership the Seminary became the peer of the great departments of Semitics in the universities of the world.

And just as a great scientific institute must not only have distinguished men, but also laboratories and equipment with which they may work, so must a scholarly institution have its laboratory—a library.

When the Seminary was founded there was no great library of Hebrew literature and source material comparable to those in the European libraries. Judge Mayer Sulzberger, himself a discriminating collector, realized how greatly this handicapped not only the Seminary but American scholarship as well. He gave his own library to the Seminary. Over the years there have been added to the library the Steinschneider, Elkan Adler, and other famous collections given by the owners or purchased through gifts of generous friends. Today it houses upwards of 100,000 volumes, 7,000 manuscripts, and many precious incunabula. It is now recognized as the foremost Hebrew library of America and perhaps the world. Scholars from the universities of Europe as well as America visit it to find material necessary to their researches and nowhere else available.

The Seminary's museum is a treasury of rare objects many of which are unduplicated anywhere else in the world; rare medieval tapestries; an Ark of the Covenant from the ancient Cairo Synagogue, where Maimonides may have worshipped — perhaps the oldest piece of ecclesiastical furniture in America; fragments of the original Hebrew text of the lost book of Ben Sira; the book of Esther from the Gutenberg Bible, "the most precious piece of printing in the world," and a Code of Laws from Italy which is the first known book printed in Hebrew.

It is against such a rich background of opportunity and tradition that the Seminary carries on today, under the leadership of its president, Dr. Cyrus Adler, with a faculty as scholarly as at any time in its history. Among them are Dr. Louis Ginzberg, the distinguished Talmudic scholar whom Harvard selected as a representative of Jewish scholarship on whom to confer an honorary degree at its Tercentenary celebration; Dr. Israel Davidson, per-

haps the foremost authority on Hebrew poetry and the recipient of the Bialik Award for outstanding contribution to Hebrew literature, and Dr. Alexander Marx, who is among the world's foremost bibliographers and is the leading figure in Hebrew bibliography.

It is today also housed in buildings admirably designed and situated for the promotion of its work. These memorial structures, which bear the names of Schiff, Unterberg, and Brush, are situated at 122nd Street and Broadway, adjacent with Columbia University, Teachers' College, and Union Theological Seminary, in what is now a national and international center of intellectual and spiritual activity.

But the Seminary has a deeper purpose. It has a mission of promoting better understanding of Judaism. The first and most direct manner in which it carries out this mission is through the training of men for the rabbinate.

In its Rabbinical Department it is intent not only on scholarship but on the living practice of Judaism. "The Seminary," Dr. Adler points out, "insisted in the first instance that its students must be persons who lived in accordance with the Jewish law. From this tradition the Seminary itself has never varied. It has not modified the prayer book, it has not changed the calendar, it has not altered the dietary laws, it has not abolished the second day of the holidays."

Yet, while refusing to experiment with the basic law of Judaism, the Seminary has experimented with methods of teaching. English is the medium of instruction in the classroom; discussion and freedom of interpretation are welcomed. Students of the Seminary and of Union Theological Seminary frequently use the libraries of both institutions and meet informally to discuss common problems. Just as in medicine and the law, the rabbinical student must first obtain a college education before he begins his special studies. Only students who hold a degree of Bachelor of Arts or Bachelor of Science from a recognized college are admitted to the Rabbinical Department.

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"HAVING A WONDERFUL TIME"

THIS is a saga of Camp Karefa, located in the Berkshire Mountains, and a summer resort popular with a number of those who inhabit the high fastnesses of the Bronx.

To Camp Karefa came Teddy Stern, weary from years' of work as a stenographer and bitter because, after having passed the third anniversary of her engagement to Sam Rappaport, she received word from her fiance that the marriage would have to be postponed for another year because Sam had to help put his brother in business, which meant a financial outlay.

Teddy thereupon severed the association and went to Camp Karefa for two weeks. Her friend Fay Fromkin was already there and promised her a wonderful time.

According to summer hotel practice the waiters at Camp Karefa were usually superior young gentlemen recently out of college, or still in college, working their way through a vacation for the fresh air and tips. In the evenings they were gigolos in the dance casino.

This will explain why Chick Kessler, a new lawyer out of a job, talked as boy to girl when he escorted Teddy in Camp Karefa's bus to the hotel. Chick, feeling that he had only done his duty as one of Camp Karefa's hired men, resented her attitude. Chick was a cultured person and a very decent chap. Not knowing Teddy's state of mind he saw no reason for her high and mighty airs.

That evening, however, standing on the porch of the casino, after the band had played the last dance, Teddy became better acquainted with Chick. The moon shone beautifully, and Eagle Rock, Camp Karefa's petting grounds looked romantically imposing. Explanations and apologies had been made and accepted and Teddy had found Chick really attractive; attractive and different. He was refined, and he had a good mind.

"One feels so little in all this vastness," sighed Teddy, keeping herself at the correct introductory distance from Chick and timing and gauging her words so that the morning's dispute would not be entirely forgotten. "But I suppose you're used to it."

"Oh, sure," replied Chick, "but then all enjoyment is relative."

"Pray," queried Teddy, her eyes

The Story of Arthur Kober's Popular Broadway Play of a Bronx Tour Through the Berkshires

By Joseph Kaye

dreamily on the black landscape, "what do you mean by relative?"

"Well, take anything. Take—a one dollar bill. To someone poor a dollar represents a fortune. To a rich person—poof—a mere nothing."

"I'm afraid," said Teddy calling upon faint sarcasm but careful with her vocabulary, "I don't quite comprehend the connection."

"Well," Chick raised his hand, "pardon me for pointing, but take the moon for instance."

"Yes?"

"To us that moon is beautiful."

"It's exquisite."

"So bright, so luminous. Observe how it lights up that tree over there."

"Oh yes, is that a chestnut tree?"

"No. Those are all pines. And that is the tallest in the Berkshires."

"Poems," Teddy quoted, "are made by fools like me, but only God can make a tree." Are you familiar with—"

Pinkie Aaronson, a young man with two millinery stores, and a notorious lady's man, strolled by and regretted that Teddy was being monopolized by Chick. He had had his eye on her himself. He passed on without more than a fairly personal remark and Teddy said: "Excuse the interruption."

"That's quite all right," Chick replied intent on his exposition. "Now look across the lake. It's so still and tranquil. Now the moon there shows us how beautiful nature is. And that's where my point comes in. Somewhere in a wretched hovel some poor, penniless man is tossing in bed because this very same moon is shining in his eyes. He cannot sleep. Let us say he has no window blinds. So he looks around, and what does he see? His hovel, squalid and bare. Ah, he thinks, why do I have to be reminded at night of what I can not help seeing all day. In other words, this moon, which reveals to us how beautiful *our* world is, reveals to this poor individual how wretched *his* world is."

Teddy, staring at the silent Berkshires, gave her response still in character, but a wistful quality began to color her voice. "At last I comprehend what you mean. Now take me, for instance. It so happens that all my life

I've desired to go to Paris. I've wanted to see the Eiffel Tower and the Arc—you know—where the unknown soldier is buried. And the Champs-Elysee—" (she covered her mispronunciation with a laugh)—"I guess that's what you call it. And yet, you take a Frenchman, he's so sick of the Eiffel Tower he's probably dying to come to this country, and see the skyline and the Empire State Building. Correct?"

Chick was delighted. "That's exactly what I mean. Everything is relative." He paused, then looked at her with some embarrassment. "I'm sorry, but I didn't get your name."

"Teddy—" she told him. "Teddy Stern."

"My name is Chick Kessler. I'm very pleased to meet you."

Teddy extended her hand. With conviction she said: "The feeling is mutual, I'm sure."

* * *

In six days the romance had progressed to such a point that Chick, sitting on Eagle Rock with Teddy, observed that he was overwhelmed with goofiness about her. Teddy, throbbing beneath the banter she had clung to, reminded him that he had known her only six days. Whereupon Chick replied that she was apparently unaware that six days in the country was different from six days in the city.

"Ah," said Teddy, "we have Professor Einstein with us today!"

"I mean it," Chick asserted. "I figured it out after you left last night."

"This morning, you mean," Teddy said.

Chick ignored the interruption. "Supposing a fellow was seeing you in the city. Regularly, I mean. Let's say two or three times a week."

"Go on," Teddy encouraged him with a show of extreme indifference.

"Of those two-three times a week he spends, let's say, four hours a night. But—" he held up a finger significantly—"he doesn't spend those four hours solidly with you. I mean, you take in a lecture here, a movie there. You

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JEWISH EVENTS REVIEWED

By LESTER LYONS

ON March 15th, at a mighty rally of 25,000 persons at Madison Square Garden, held under the auspices of the American Jewish Congress and the Jewish Labor Committee, the crimes of the Nazi government against humanity, peace and democracy were again reviewed and a pledge taken to destroy peacefully, by the boycott, the Nazi menace.

Speaker after speaker, among whom were John L. Lewis of the Committee for Industrial Organization, General Hugh S. Johnson, former NRA administrator, Mayor La Guardia, Dr. Joseph Tenenbaum, chairman of the Joint Boycott Council, Erika Mann, daughter of Thomas Mann, winner of the Nobel Prize for literature, B. Charney Vladeck, chairman of the Jewish Labor Committee, and Dr. Stephen S. Wise, after pointing out the crimes of Nazism, showed how diligent and aggressive measures must be taken by the American people to resist and combat the spread of the vicious and deadly Nazi influence on civilization and democratic processes.

Following a declaration by Dr. Wise that "The boycott, moral and economic, is a warless war against the war makers," the gathering unanimously resolved to intensify the boycott of the products and services of Germany and called on the American people to do likewise. It appealed to "all Americans concerned with the preservation of democracy in our own country and human freedom everywhere to withdraw from the Nazi regime that moral and financial support without which it cannot long endure."

The addresses at the meeting were powerfully supplemented by messages in a similar vein sent from all parts of the world. Some of the prominent persons sending such messages were William Green, president of the American Federation of Labor, Sir Walter Citrine, president of the International Federation of Trade Unions, Sir Henri Berenger, French Minister to the League of Nations, Emile Vandervelde, head of the Labor Party of Belgium, and Sir Norman Angell, 1933 winner of the Nobel peace prize.

A significant and encouraging aspect of the meeting is the support given to it by organized labor throughout the world. The ultimate overthrow of the Hitler regime will probably be

the result, in no small measure, of the uprising of the German working classes against Nazism.

* * *

The Garden demonstration in favor of the economic boycotting of Germany comes at a particularly opportune time, in view of recent talk of a loan to that country. Many American bankers, and even Senator Pittman, chairman of the Foreign Relations Committee of the Senate, are said to be in favor of this country's extending financial aid to Germany. Much agitation in support of the view that financial assistance should be given Germany is coming from England. That country is such a large creditor of Germany as obviously to stand to gain by the latter's economic rehabilitation. Propaganda is being disseminated to the effect that Hitler will be forced to go to war unless he is fed with raw materials and other aid. Common sense would dictate, however, that an economically suffering and isolated Germany, deprived of the sinews of war, is apt to be a pretty weak antagonist, if an antagonist at all.

* * *

A number of interesting questions, legal, ethical and social, are raised by a recent court action instituted in this city by Dr. Karl Landsteiner, discoverer of blood groupings, member of the Rockefeller Institute for Medical Research, and a former recipient of a Nobel prize. Dr. Landsteiner, a convert to Catholicism, is seeking to prevent the inclusion of his name in a new edition of "Who's Who in American Jewry."

Declaring that among peoples of the earth there is "prejudice against Jews and Judaism," this scientist asserts that "It will be detrimental to me to emphasize publicly the religion of my ancestors; first, as a matter of convenience and secondly, I want nothing that may in the slightest degree cause any mental anguish, pain or suffering to any member of my family When the book will be published, there is no saying how many newspapers might refer to me and openly designate me as a Jew when as a matter of fact I am a Catholic."

If the publication truthfully men-

tions the Doctor's origin and present religious status, there would undoubtedly be no basis for the action. Even if reference to the conversion were omitted, it is doubtful whether a court of equity would hold that a sufficient important interest was infringed warranting injunctive relief. Courts have refused to enjoin a woman from falsely representing that she is the spouse of another woman's husband. And ordinarily, even the publication of a libel will not be enjoined, on the ground that the granting of an injunction would interfere with freedom of the press. Decisions in Naziland to the contrary notwithstanding, it is difficult to believe that a New York court would hold that the Doctor was libeled.

The social and ethical considerations involved here are more important. An obscure and helpless Jew trying to keep himself together in a world of anti-Semitic prejudice and discrimination may deserve excuse and sympathy for trying to conceal his racial identity. But for a prominent scientist to take pains to hide his origin appears to be an unnecessary and unjustifiable expedient. It does not even seem consistent with the higher tenets of his new faith. So far as Jews are concerned, why should they be proud of one who is ashamed of them? Judaism has an ever-increasing number of other distinguished names to add to its roster. And the name of any sincere and loyal Jew, however humble or weak, is worth eternal preservation and respect.

* * *

The scenes which occurred in Palestine between April and October of 1936 are being renewed. Terror and violence by the Arabs are again being displayed. Every day brings reports of fresh outrages, perpetrated by Arabs against person and property of the Jews. Rioting, gangsterism, robbery, murder, destruction of property, uprooting of trees — practically with impunity are the Arabs committing these crimes.

One would think that the British government would have profited by the tragic experiences of last year, that an increased or more efficient police or military force would have been in operation, that stern and certain pun-

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ishment would have been meted out to the culprits. That is not the case! When they arrive at the scene of crime the authorities place Jew as well as (or in place of) Arab under suspicion; Jew and Arab are arrested, and both are sent to jail. When an Arabic journal which has encouraged terrorism is shut down by the government, justice demands that a Hebrew paper, which protested at the outrages and pleaded for protection of the Jews, also be stopped—and it is!

Resistance to aggression is confounded by the authorities with aggression itself. A specimen of British justice is exhibited by the "advice" given by a District Commissioner to a Tiberian Jew, who, in self-defense, threw stones at attackers during a riot. Declaring that nothing could justify stone-throwing, the Commissioner in response to the poor Jew's query as to what he should have done, replied, "You should have hidden yourself."

While the government has proven unable or unwilling to cope with this lawlessness, legitimate Arab merchants themselves are protesting at the reign of terror. These business men have also been marked out as objects of depredation. They have been blackmailed by the extremists, and non-conformists have been slain.

Despite this terrorism, Jewish activity continues heroically. Colonization and industrialization advance steadily. More houses are being built, new settlements are being cultivated, more merchandise is being shipped.

* * *

The Free City of Danzig, the constitution of which is guaranteed by the League of Nations, has been falling more and more under the control of the Nazi forces. The 10,000 Jews in that city have been increasingly deprived of civil rights and of protection from assault by lawless Hitlerists. The latest news is that the Danzig Senate contemplates enacting the same racial legislation as that in force in Germany. To ward off such an action as violated of the Constitution, the executive committee of the World Jewish Congress has made strong appeals to the Secretary-General of the League of Nations, the League's High Commissioner at Danzig, and to other officials connected with the League or interested nations.

* * *

The Nazi press has recently been reviving a "prophecy" about the Jews attributed to Benjamin Franklin, authoritatively exposed over two years

ago as a forgery. In February, 1934, William Dudley Pelley, an American anti-Semite, published in a periodical he owns a passage purporting to be an extract from the diary of one of the framers of the Constitution, in which Benjamin Franklin was quoted as having at the time of the Constitutional Convention, fiercely denounced the Jews and urged that the Constitution exclude them from this country. Franklin was also quoted as having referred to the Jews as a menace and as having prophesied that unless they were excluded by the Constitution from entering this country "in less than 200 years they will have swarmed in such great numbers that they will dominate and devour the land, and change our form of government, for which we Americans have shed our blood, given our lives, our substance and jeopardized our liberty." This passage was subsequently published in other anti-Semitic periodicals, without any proof, however, as to its authenticity.

After intensive research, Dr. Charles A. Beard, the eminent historian, declared that there was no basis for believing that the diary had any existence and also that "I cannot find a single original source that gives the slightest justification for believing that

the 'Prophecy' is anything more than a bare-faced forgery." This scholar also showed that this "prophecy" was belied not only by Franklin's "well-known liberality in matters of religious opinions" but also by Franklin having contributed money to a synagogue which the Hebrew Society of Philadelphia wished to establish.

The publication of this myth has, in a way, proved a boomerang to the Nazis. It has served to call attention to other striking results of investigation into the character of Franklin's views. Thus Dr. Beard's research shows that in a letter written in 1753 Franklin, expressed the belief that "measures of great temper are necessary with the Germans", and that "Not being used to liberty they know not how to make a modest use of it". In that letter Franklin also declared that "unless the stream of their importation could be turned from this to other colonies* * * they will soon so outnumber us that all the advantages we have will, in my opinion, be not able to preserve our language, and even our government will become precarious." In the view of Dr. Beard, "the only racial immigration which Franklin feared was the influx of Germans, and he did not propose to set up a bar against them."

NEW BOOKS

Reviewed by Dr. Israel H. Levinthal

The Tree of Life, A Guide for the Youth, by Rabbi Louis Hammer, Brooklyn, 1937.

RABBI LOUIS HAMMER, who is well known to our readers, and who has already published a very fine volume in the field of Bible study, has now published another interesting little volume, which he calls "The Tree of Life." The purpose of the booklet is to analyze the books of the Bible, both from an historical and critical standpoint. The booklet that has now appeared includes the first book of the Pentateuch, the book of Genesis. After an interesting introduction, the first chapter gives an outline of the contents of the book of Genesis; the second chapter analyzes the ethical and historical importance of the stories that are told in Genesis, and the third chapter is devoted to an interpretation of this Biblical book. It is in this chap-

ter primarily that the author develops some very interesting and useful themes. He is correct when he says that "the literature of a people is the mirror in which is reflected its character and its outlook upon life." He therefore tries to show Jewish character through the reflection of this ancient literature. An interesting chapter of the book is that in which he meets the arguments of the Bible critics, and in which he endeavors to defend the traditional view of the authors of the scriptures.

This little volume should prove of great help, especially to those who are uninitiated in the rich literature of our Holy Bible. It will be helpful too to all young people who want to get a better understanding of the Bible and to share in this great treasure of our people.

—I. H. L.

CHILD MARRIAGES AMONG THE JEWS

CONSIDERABLE interest was aroused recently in the subject of early marriages as a result of the marriage of a nine-year-old girl in Tennessee and of a twelve-year-old girl in New York. The Census Bureau records show that in 1930 there were in the United States 4,241 married girls under the age of 15, while in 1920 their number was 5,554. Instances of married boys under 15 were only 761 in 1930. The minimum age for marriage required by law varies greatly in different states. In fourteen states, the minimum age for marriage is 14 for boys and 12 for girls. There are many legislators and ministers who believe that a girl is ready for marriage as soon as she reaches the age of puberty, which is 12 or 13 years, although social students and medical authorities advise against early marriages requiring at least the age of 16 for girls. Many of these child marriages do not remain permanent, becoming dissolved either by divorce or annulment.

In Jewish law, the father has the right to give his daughter in marriage even before she reaches the age of puberty and this seemed to have been the prevalent custom in ancient Israel, although later authorities forbade child marriages contracted by the father, insisting that the girl should have reached an age of discretion when she can make her own choice. The law, however, is maintained and the right of the father is even extended to the mother and elder brothers, in the case when the father is dead or away from home for a long time. In the case when the mother or brothers have given the minor girl into marriage, she has the right to refuse (*miun*) to live with the husband provided for her and requires no formal bill of divorce. On the other hand, if a minor girl marries without the knowledge or consent of her father, the marriage is invalid. In the case of the minor boy, the Rabbis were opposed to his marriage before he reached the age of thirteen and if such a marriage was contracted either by the boy himself or through his father, authorities differ as to whether this is a valid marriage. He should not, however, postpone his marriage much after that period, eighteen years is the maximum limit set for a boy's marriage, and any one remaining unmarried after his twentieth year incurs the displeasure of God. One of the Rabbis attributed

his mental superiority to the fact that he was married at the age of sixteen and he added that his mind would have been even more alert if he had been married when he was fourteen years old. In the early Middle Ages, the Jewish authorities would compel a man who remained unmarried after he reached the age of twenty to take a wife unto himself, the only extenuating circumstance being when one is en-

gaged in study and is afraid that married life would interfere with his devotion to his cultural development. There were exceptional cases when a man was permitted to remain in celibacy all his life because he was engrossed in the study of the Law.

Among oriental Jews, as among orientals generally, early marriages, especially for girls, is the rule. Climatic
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OMAR SINGS AGAIN – IN YIDDISH

By ROMAN SLOBODIN

SOME people think a translation is like a woman—either beautiful or faithful.

"I try to combine both qualities."

Thus Dr. Abraham Asen set forth the creed he has followed in his hobby—translation of English poetry into Yiddish. For forty years, Dr. Asen, a dentist with an office at 423 Grand Street, has been turning great English writings into the conglomerate tongue widely used by Jews in many lands. He has published a half dozen slender volumes and has fairly well rounded out two large anthologies in Yiddish, one of English and the other of American poets.

Strange as the writings of Milton, Shakespeare, Keats and Walt Whitman appear in the archaic Hebrew alphabet that reads from right to left, in books whose pages turn in the same reverse direction, Dr. Asen declared:

"I think I've succeeded in preserving not only the meter, rhythm and idea of the originals, but their indefinable flavor."

To demonstrate, he read the famous verse from Fitzgerald's translation of the Rubaiyat of Omar Khayyam:

"A Book of Verses underneath the Bough,
"A Jug of Wine, a Loaf of Bread
—and Thou
"Beside me singing in the Wilderness—
"Ah, Wilderness were Paradise enow!"

Then Dr. Asen read his Yiddish version, which, rendered phonetically into English characters, goes like this:

"A Lieder-buch, a griner Boini derzu,

"A krigil Wein, a lebl Broit—un
Du

"Beim seit mir zingendig in Wis-
tenish—

"Die Wiste wolt gewen gan-Eden
ru."

Thomas Moore's:

"'Tis the last rose of summer,
"Left blooming alone;

"All her lovely companions
"Are faded and gone. . . ."

sounded in Yiddish like this:

"Die letzte wos bliht noch
"Fon Zumer—die Rois;

"Ihre Chavertes ale—

"Farwalkt schoin un ois. . . ."

From Shakespeare's seventy-fourth sonnet, Dr. Asen read:

". . . The earth can have but earth,
which is his due;

"My spirit is thine, the better part
of me;

"So then thou hast but lost the dregs
of life,

"The prey of worms, my body be-
ing dead;

"The coward conquest of a wretch's
knife,

"Too base of thee to be remember-
ed. . . ."

And, in Yiddish:

". . . Dos erdische geit zu der erd
zurick;

"Mein geist is dein—dos beserq in
mir;

"Du host in mir farloren blois dos
erd,

"Dem worem's roib, von toiten guf
alein;

"A feigling's sig von merder's toiten-
schwert,

"Zu-niderig von dir dermont zu
sein. . . ."

—From the N. Y. World-Telegram

CONTROVERSY OVER A WORD

IN a letter composed by the Samaritan Meshalmah ibn Murjan (Ab Sakhwah) at Nablus (Shechem), and addressed to the community of the Israelites "wherever they be found in whatever corners," they are invited to enter into communication with their brethren at Shechem, and to send "two or three men of wisdom, discernment and understanding." At this point in the letter there occurs a passage which has caused much perplexity to scholars:

V'on amartem—mah tuchal tusigu lonu baavur h'shabos hoemes eschem v'ulom jeuloh taasu lohem thaave v'teilchu boh.

M. Heidenheim was one of the first to offer a translation. This particular passage he translated, "Say what you can inform us about the true Sabbath, and perhaps you could . . . and in it go." The gap indicated occurs in the translation of Heidenheim who was thus obliged to acknowledge his inability to understand and translate. A. Geiger recognized the faultiness of Heidenheim's rendering and offered an improved translation. "But if you say you cannot reach us because of the Sabbath, that is quite true, only you can make a ship and journey in it." But Geiger, too, was puzzled and added by way of explanation the excuse that the Sabbath might prevent them from starting out on the journey, that the Sabbath was a day "in which they must rest, nor could they meet any co-religionists on the road with whom they could lodge." And the reason for making a ship he suggests was that it would be permissible for them to travel by water on the Sabbath. But Geiger must have forgotten that such advice would come strangely from the Samaritans who are such rigid observers of the Sabbath. Indeed, when a young Samaritan of the same period as Meshalmah was pressed to make a journey to England he refused because the ship would not cease sailing on the Sabbath.

Attention was drawn to the pointlessness of the translations of both Heidenheim and Geiger by M. Grünbaum who suggested that L'shabos in the text did not mean the Sabbath day, as had been assumed not unnaturally, but the river Sabbath or Sambation, a river famous in Jewish legend which was said to cease flowing on the Sabbath day. He pointed out in support of his contention that in one of the

Samaritan letters to Scaliger there occurred the passage, "And we hear of you and the River Sabbath and what is beyond it," and also that the Samaritan guide employed by Robinson when he ascended Mt. Gerizim had spoken of a River Sabt. So little impression was made by Grünbaum's identification that it was quickly lost sight of, and M. Seligsohn in the article *Sambation* in the Jewish Encyclopædia is content to rate the possibility of the Sambation legend being current amongst the Samaritans as a conclusion of Grünbaum's. It was evidently overlooked by M. Gaster, when he made his fresh translation. At the passage we are considering he reads as text:

Y'on amartem mah tuchlu kuloh taasu tusigu lonu baavur h'shabos hoemes eschem v'ulom luhem taavoh v'teilchu boh.

and translates: "If you ask what good you can do for us, you may inform us as to the way of keeping it." Realizing evidently the improbability of such an assertion and admission on the part of the Samaritans at Nablus, he adds as footnote: "This passage is somewhat corrupt in the text, and the rendering here is tentative." But unfortunately in this case it is Dr. Gaster himself who has unwittingly corrupted the text. I have had an opportunity of examining the original through a photographic reproduction and have verified the text as that given by Heidenheim. Dr. Gaster has been led into error by the practice of the Samaritans in writing words, which spilled over the end of a line, upwards in the margin so that they crossed at right angles the ends of several lines. In this case the words J'cholu taasu are so written and Dr. Gaster has attached them to the end of the wrong line. It is a mistake naturally and easily made more particularly where one is, like Dr. Gaster, casting about to supply meaning to an obscure passage.

The translation, giving the general sense of the passage, should be "And if you say you cannot reach us because of the [River] Sabbath, you speak truly. But why not make an ark and make the voyage [over the River] in it?"

That Grünbaum was right in his conjecture that the Sabbath River and not the Sabbath day is referred to in Meshalmah's letter is borne out by an addition in Arabic to a Samaritan Co-

From "John Ryland's Library Journal"

dex in the Rylands Library. It occupies one of the surplus pages of Codex XXII. Unfortunately the text has suffered slightly through damage to a part of the margin, and possibly also by the trimming of the folios at the hands of the European binder. It tells of the visit to Nablus of an Indian, his assurance in reply to interrogation that there was a community in India, known as the People of Moses who dwelt on and beyond the "sea of the Sabbath," and gives details of the route to be followed in order to reach them.

AMERICAN JEWS IN PALESTINE

Ieven to Americans themselves to realize that one-tenth of Jewish property in this country is owned by Americans. In view of the fact that almost the whole of this considerable investment has been made in post-War years, it is a tribute to the interest which the comparatively few active Zionists in the United States have shown in the development of Palestine. This investment is exclusive of donations to the various public funds working here. The practical interest thus demonstrated is in rather striking contrast with the number of American Jews actually resident in Palestine, and in even greater contrast with the number who occupy positions in which they can exercise their influence on the direction of Palestine's development. Possibly an inadequate knowledge of Hebrew, a different temperament from that of the dominant group of local Jewry, may partly explain this paradox.

—From the Palestine Review

LETTER TO THE EDITOR

Dear Sir:

Permit me to express my appreciation for your magazine, "The Brooklyn Jewish Center Review," and especially for an article, which was very illuminating to me, on ORT in the December issue. It gave me a new understanding of the problem which the Jewish people face and the background of their present economic alignment. I constantly get new insights from your very interesting magazine.

ALAN M. FAIRBANK, Minister
St. Paul's Parsonage

BROOKLYN JEWISH CENTER ACTIVITIES

DAVID PINSKI, CELEBRATED JEWISH PLAYWRIGHT TO OPEN YIDDISH BOOK EXHIBIT

On Sunday evening, April 18th, at 8:30 o'clock the Center will open its Yiddish Book Exhibit, which will last for a period of one week. Preceding the formal opening of the exhibit, a meeting will be held in the dining room of the Center. The main speaker of the evening will be Mr. David Pinski, famous playwright and novelist. In addition to Mr. Pinski brief addresses will be delivered by Rabbi Louis Hammer and Mr. Z. Melamed, Polish publisher who is now in this country.

The exhibit, which is arranged jointly by the Library Committee of the Center and the Yiddish Buch Gezelschaft, of which Mr. Pinski is chairman, will contain about one thousand volumes of originals and translations of the world's best known Yiddish writers. The exhibit will be open to the public in the library on the third floor of our building on Monday, Tuesday, Wednesday and Thursday evenings from 3:30 P. M. to 10 P. M., Saturday from 8 to 10 P. M. and Sunday from 11 A. M. to 3 P. M.

JEWISH BOOK WEEK TO BEGIN SUNDAY, APRIL 25th

At the conclusion of the Jewish Book Exhibit, our Center will observe Jewish Book Week, together with other Centers throughout the country. The Jewish Book Week will begin on Sunday evening, April 25th, and will close on Sunday, May 2. This period has been set aside as an annual Jewish Book Week in connection with Lag B'Omer, which is known as the "Scholars' Festival." Our library on the third floor will have on display books of Jewish and general interest in Hebrew, Yiddish and English.

Members of the Center and their friends are cordially invited to visit the library and acquaint themselves with the cultural treasures of our people.

MEETING OF THE BOARD OF TRUSTEES APRIL 22nd

The members of the Board of Trustees of the Center are requested to attend an important meeting to be held on Thursday evening, April 22nd promptly at 8:30 o'clock.

HEBREW AND SUNDAY SCHOOL PARENT TEACHER ASSN. MEETING APRIL 21st

Wednesday evening, April 21st, has been set aside for the next meeting of the Parent Teachers Association of the Hebrew and Sunday Schools. An interesting program is being arranged.

YOUNG FOLKS LEAGUE TO ELECT NEW OFFICERS APRIL 22nd

The Young Folks League of the Center will meet on Thursday evening, April 22nd at 8:30 o'clock. Election of officers of the League will take place on that evening.

A cordial invitation is hereby extended to all the young folks of the Center to attend this meeting.

CORRECTION

We regret exceedingly that the following Bar Mitzvahs which were celebrated during 1936 were omitted from the Annual Report issue of the Review published last month.

Mortimer Goldsmith, son of Mr. & Mrs. Abraham Goldsmith, Feb. 29.

Paul Richard Rosenbluth, son of Mr. and Mrs. I. Rosenbluth, March 14.

Herbert Lieberman, son of Mr. and Mrs. A. Lieberman, March 21.

Stanley Solomon Schneider, son of Mr. and Mrs. Samuel A. Schneider, April 18.

Henry Levkoff, son of Mr. and Mrs. David Levkoff, May 2.

Joseph Berkowitz, son of Mr. and Mrs. B. Berkowitz, May 9.

Leroy Lowenfeld, son of Mr. and Mrs. I. Lowenfeld, June 13.

Robert Stark, son of Mr. and Mrs. Joseph Stark, June 20.

Arthur Feinberg, son of Mr. and Mrs. David Feinberg, June 27.

Melvin M. Forman, son of Mr. and Mrs. B. Forman, August 12.

J. David Liebler, son of Mr. and Mrs. Roy M. Liebler, December 26.

BAR MITZVAH

We extend our hearty congratulations to Mr. and Mrs. Jacob Harmatz of 251 Montgomery Street, upon the Bar Mitzvah of their son, Theodore, which will be celebrated at the Center on Saturday evening, April 17th.

PERSONALS

Rabbi and Mrs. Levinthal visited Baltimore, Washington and Norfolk, Va., last week, where Rabbi Levinthal addressed mass meetings, in behalf of the United Synagogue of America, at Baltimore on April 4th, at Washington, on April 5th, and at Norfolk, Va., on April 7.

A recent exhibit of the Paris and New York schools of Fine and Applied Arts held at the Wildenstein Galleries in New York City included a presentation of a Bibliotheque-Louis XV, done by Miss Bunny Greenblatt, daughter of Mr. and Mrs. Samuel Greenblatt, who is now studying art in Paris.

Mr. Harry Marcus was elected chairman of the Brooklyn Division of the committee which will present Mayor La Guardia with the 1936 American Hebrew Medal for the promotion of Better Understanding between Christian and Jew in America.

CONGRATULATIONS

We extend our congratulations to Mr. and Mrs. Max Jacobs upon the marriage of their son, Harold, to Miss Pearl Schraub, on Sunday, April 11.

We hereby extend our hearty congratulations to Mr. and Mrs. Joseph Jacobs of 175 New York Avenue, upon the birth of a son to their children, Mr. and Mrs. Max Sale (nee Pearl Jacobs) on April 7th.

Hearty congratulations are extended to Mr. Jonas Sirotowitz of 4728 Avenue I, on the occasion of his marriage to Miss Lillian Shulman, which was celebrated at the Center on Saturday evening, April 10th.

Miss Barbara M. Elwood, niece of Mr. and Mrs. I. Wiener of 68 Sterling Street was married to Mr. Ira J. Lipshutz, son of Mr. and Mrs. Philip L. Lipshutz of 1387 Carroll Street on Sunday, April 11th. Hearty congratulations.

Mr. Arthur Jablow, son of Mr. George Jablow of 1340 President St., was married to Miss Bernice Rentner on Monday, April 12th. Hearty congratulations and best wishes.

CLUB NEWS

The Vivalets, under the leadership of Mrs. Henrietta Shapiro, made a number of contributions to the funds of several charitable institutions, as well as to the Jewish National Fund and the Schol Luncheons of the Hadassah. The group is now planning a Mother and Daughter Tea which will take place on Mothers' Day, and at which the mothers will be the guests. The admission will be a tree in Palestine.

* * *

Under the leadership of Gershon Chertoff the Maccabees are now rehearsing "Gods of the Mountain" by Lord Dunsany. The club had a very successful basketball season, winning five games out of seven. Members also sold stamps for the building of a new school in Tel Aviv.

Since the last issue of the *Review*, the Center Club, under the leadership of Mr. Jackson Goldman, has put out the second issue of the Center Chronicle, and work has already begun on the next issue. This is expected to be one of gala proportions. The cultural program of the Center Club for the last month consisted of talks given by guests of the club followed by a discussion by the members. We have already had talks on "Selecting a College and a Profession," and a "Trip to Palestine." It is intended that the program will continue along these lines for the balance of the season. On this occasion the Center Club will conduct its annual Maccabiah. The baseball team is showing progress.

RESTAURANT

The Center restaurant will be open every Sunday afternoon beginning with April 18th. The department will be open for regular meals, as well as a la carte, from 12 noon to 5 P. M.

SABBATH SERVICES

Kindling of Candles at 6:21 P. M.
Friday Evening Services at 6:15 P. M. .

Sabbath Morning Services, Sedrah Tazriah-Metzureh will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 6:15.

Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh at 5 o'clock.

DAILY SERVICES

Morning Services at 7 and 7:30 o'clock.

Mincha Services at 6:15 P. M.

APPLICATIONS FOR MEMBERSHIP AND REINSTATEMENT

The following have applied for membership in the Brooklyn Jewish Center:

Blank, Harold

Unmarried Chemicals.

Res. 1476 St. Marks Ave.

Bus. 172 N. 10th St.

Proposed by Milton M. Blank

Blank, Milton M.

Unmarried Mdse. Sales Service.

Res. 1476 St. Marks Ave.

Bus. 151 Fifth Avenue.

Proposed by M. Weinberg.

Fox, Arthur A.

Unmarried Attorney

Res. 1095 Prospect Place.

Bus. 143 West 20th Street.

Proposed by S. Stephen Saltz

Friedman, William

Unmarried Teacher

Res. 1475 President St.

Bus. Thomas Jefferson High School

Proposed by Samuel Schoenfeld

Goldsamt, Alan

Unmarried Mfg. Upholstered Furniture.

Res. 763 Eastern Parkway.

Bus. 126 West 22nd St.

Proposed by Jacob S. Doner

Klugerman, Evelyn

Unmarried Typist.

Res. 1310 Nostrand Avenue

Bus. 16 Court Street.

Levy, Harold, M.D.

Unmarried Physician

Res. 750 St. Marks Ave.

Proposed by Dr. H. Katz and Tom Dobbins.

Maze, E.

Unmarried Accounting

Res. 2101 Westbury Court

Bus. 11 West 42nd St.

Proposed by J. Glick and I. Kofsky

Mirman, Irving

Married Employment Agency

Res. 1770 Union St.

Bus. 11 West 42nd St.

Novok, Daniel A.

Married Lawyer

Res. 1605 President St.

Bus. 164 Montague St.

Proposed by Isaac Siegmeister and Jos. M. Schwartz

Weinberg, Max

Unmarried Teacher

Res. 260 Buffalo Ave.

Bus. 856 Quincy St.

Welish, Aaron

Unmarried Lumber

Res. 761 Miller Ave.

Bus. 785 Rockaway Ave.

Proposed by Mr. Bernard L. Kaplitt

Zankel, Harold L.

Unmarried

Res. 1758 Union St.

Proposed by Messrs L. & M. Zankel

* * *

The following have applied for reinstatement in the Brooklyn Jewish Center:

Rosenstrausch, Morris

Married Accountant

Res. 692 Crown St.

Bus. 570 Seventh Ave.

Proposed by Harry Liberman

A MEMBERSHIP COMMITTEE MEETING MONDAY, APRIL 19th

Members of the Membership Committee of the Center are requested to attend a meeting to be held next Monday evening, April 19th at 8:30 o'clock. Plans for the future work of the committee will be discussed.

IN MEMORIAM

The Brooklyn Jewish Center mourns the passing of its member

Mrs. Sol. M. Kurshan
of 959 Park Place

who passed away on Wednesday April 13th.

To the family of the deceased and to her relatives and friends the Brooklyn Jewish Center extends its sincere expression of condolence.

SISTERHOOD

Dutch Supper & Bridge

◆

Saturday Evening,
APRIL 24th, 1937

◆

Other games of interest will be arranged

The proceeds of this event will be donated to the United Palestine Appeal and the Joint Distribution Committee.

Admission \$1.00 per person

Mrs. Wm. I. Siegel, Chairman
Mrs. Maurice Bernhardt,
Co-Chairman

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 \$4. DAILY (Week-Ends). ROOM WITH BATH . . . 60 MINUTES FROM NEW YORK, FARE 65c. . . . HIGH AND DRY IN THE WATHONG MOUNTAINS . . . ALTITUDE 1200 FEET.

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CONGRATULATIONS

Hearty congratulations are extended to Mr. and Mrs. Samuel Bernstein of 430 Crown Street, upon the birth of a daughter to their children, Mr. and Mrs. Harold Rinzler on April 12.

PERSONAL

Rabbi Levinthal was the principal speaker at the celebration in honor of the Semi-Centennial of the Jewish Theological Seminary, held under the auspices of all the congregations on Long Island, on Tuesday evening, April 12th, at the Seminary building.

THE RACING SEASON

Arrives at the Jewish Center

April 22nd, 1937

— Place Your Bets! —

Horse Racing!

General Elections Too!

— GET THERE EARLY —

Young Folks League

Bring Membership Card

PERSONAL

Best wishes for a speedy recovery are extended to Mrs. David Rosenberg of 1532 President Street and Mrs. Joseph Stark of 789 St. Marks Avenue.

THOMAS MANN'S LETTER
 TO HITLER

(Continued from Page 5)

who believe in a better order of human society, who truly wish well the German people, that the "J'Accuse" of Thomas Mann will prove the same dynamic spiritual balm and the redemption of the honor of a nation as the "J'Accuse" of Emile Zola.

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"HAVING A WONDERFUL TIME"

(Continued from Page 10)

know. So of the four hours, he spends two solid hours with you. Now two hours times two nights a week, that's four solid hours you're in each other's company. Follow me?"

"Proceed," said Teddy firmly.

"Let's multiply four hours a week by four weeks a month and we have sixteen hours a month he sees you. Suppose, merely for the sake of argument, it's a close relationship. Say six months. Sixteen times six months—" he calculated—"ninety-six hours you've known each other to warrant a steady relationship."

"So what's the point?"

"Simply this. Up, and including today, I've been seeing you for breakfast, lunch and supper. I've been with you till two-three o'clock in the morning. Correct?"

"Granted."

"That's fifteen hours a day that we have been seeing each other. Really solid. Multiply that by six days and that's—ninety hours!"

"Proving?"

"Proving a very significant fact. Namely, that we've known each other the approximate equivalent of six months in the city. Six months! Think of it, Teddy!"

"You've missed your vocation. You should have been an accountant, not a lawyer."

"Look how close we've been. I've seen you practically the first thing in the morning and the last thing at night. I've seen you with your makeup on and with it off. I've seen you dressed up in just a bathing suit. My God, Teddy, I know you thoroughly!"

"Yes? And what conclusions have you formed?"

"Tons of conclusions, believe me. Tons of 'em!"

Chick proceeded to enumerate them, and Teddy thrilled to hear herself called different and brainy and sweet and—

"Once in a blue moon," Chick said, "I meet a girl who hits me so hard she—she leaves me winded. I start doing some serious thinking about how I'd like to settle down. But how can I—without a job and with no prospects? And look at you."

"What about me?"

"You've got a job, and how you despise it! You can't quit and settle

down till somebody comes along who's ready to make things comfortable for you."

There was a moment of thoughtful silence, then Chick said "Come here, funny face," and drew her into a close embrace. They kissed.

Teddy studied his face.

"I like you, Mr. Kessler," she said softly.

"Mr. Kessler is my father. Just call me Chick."

"Yeah?"

"Yeah."

"Why?"

"'Y,' replied Teddy, "is a crooked letter."

"Go on, tell me why you like me."

"Oh, 'cause you're such a clean-cut boy, I guess," she said flippantly, "with a very cute face, and you're so—well, you're a clean-cut college man."

"That's not the reason."

Then she said seriously: "I'll tell you, Chick. All my life I've been wanting to meet someone with nice, refined instincts, someone whose mind I could respect—a person aware of other things in life besides business and the radio. That's all Sam Rappaport could ever talk about." She stared at Chick intently and shook her head. "The difference between you two fellas!"

Chick looked at her intently in turn.

"Teddy—" he said, and paused. "Teddy—" "We're both in a spot. It's not my fault that I can't get a job. And it's not your fault that you can't have your own home. . . . While we're both marking time these next few years maybe we can help each other."

"How?" Teddy asked eagerly.

"By admitting that we're two normal human beings and grabbing some fun out of life. Then we can say to the world, 'We fooled you! We're not licked! Look—We're laughing!'"

She placed her hand on his cheek and said, "I know, Chick."

"Well, since we can't get married, why don't we—"

Teddy stared at him, shocked, as she grasped the import of his words.

Chick went on: "Why should we let life deny us everything? It isn't right! We're entitled to some happiness!"

Teddy could only stare at him and cry: "Don't, Chick! Don't spoil everything!"

And when Chick demanded what was

(Continued on Page 22)

To those who have not selected a Final Resting Place



An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardships, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information, using the coupon printed below. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

MAIL THE COUPON TODAY

Brooklyn Jewish Center,
667-691 Eastern Parkway,
Brooklyn, N. Y.

Please send to the address below your illustrated booklet giving detailed information regarding your private family plots on the old Montefiore cemetery.

Name

Address

LABOR EDUCATION IN ERETZ ISRAEL

(Continued from Page 8)

agricultural settlements. The duration is usually a month and the course is preeminently of a cultural nature.

5. Specific continuation schools where trades (Pine School in Tel Aviv) or agriculture (Mishkei Hapoaloth) are taught together with a limited curriculum of a cultural and social nature.

6. The lecture bureau of the Histadruth carries out a program of great educational significance by means of itinerant lecturers.

Labor education, as a separate factor in Jewish life in Eretz Israel, did not shoot forth into existence as a "Deus e Machina," by the magic wand of the Histadruth leaders. It was not the result of premeditated thinking and planning along *a priori* set lines, although the latter came in gradually in the course of its development. As previously pointed out, the nature of labor settlements, such as Kvutzoth and Moshavim, and the living conditions of the worker in the city and village alike, made the growth of specific educational institutions not only desirable but imperative.

This separateness of labor education in Eretz Israel was not accepted unanimously by the whole Yishuv; it was especially annoying to the rightist elements in Tel Aviv and the larger colonies. While unable to suppress it by word of mouth, they continuously withheld from it all financial support and assaulted it as the source of national disruption. The fact that the Zionist Congress had repeatedly recognized the right of labor to a separate school system was of no avail, neither was heed given to the argument that the acknowledged existence of the Mizrachi system was to point toward a favorable evaluation of the uniqueness of the position of labor and its needs. The result was continuous antagonism and endless friction. The reason for this deplorable state is threefold:

1. The majority of the Yishuv consists of people living under a system of education which is highly centralized. The very possibility of a situation like the one in America, for instance, where each state controls, directs and even differentiates its educational goals and institutions, would seem foreign to them. Moreover, with the hidden hope of building a commonwealth in the likeness of other na-

tions, there seems to be only one course feasible, that of complete oneness, in disregard of any differences, however distinct and meaningful.

2. The recent past of the educational situation in Eretz Israel was marked by a division of school systems, each bearing the stamp of the influence of the countries from which the financial support came, such as the French Alliance, the German Hilfs-Verein, and others. This differentiation, caused obviously by extraneous forces, with no basis in indigenous conditions of the Yishuv, resulted in continuous strife and bitter feelings. Naturally enough, the mere memory of it would tend to stiffen resistance to any attempt at further differentiation, regardless of its origins and nature.

3. This reason, not less deeply ingrained, though not often voiced, and artfully masqued, is the fear of labor's hegemony in all spheres of the national life in Eretz Israel. The scope of the rehabilitation work carried on by the Histadruth is enormous; its influence on the activities of the Jewish Agency is great indeed; its own departmentalized spheres of action, such as immigration, colonization, health, etc. give the idea of a government within a government. All this powerful assertion of the Histadruth is like a "thorn in the sides" of the local bourgeoisie elements, and a veritable bone of contention. How could the latter conscientiously agree to the plan of a separate educational endeavor on the part of the "enemy", who would thus perpetuate its achievements and strength?

* * *

In order to appreciate the educational situation which labor had to face before it started on its own road, a glimpse into the recent history of, let us say, the first two decades of our century, will be very helpful. Hebrew education at that time was trying to solve two distinct, yet not antagonistic and rather parallel problems, placed upon it not so much by the local needs as by the current national ideology of the East European Jewries. They were: 1. The laying of the foundation of the spiritual center in Eretz Israel. 2. The creation of the integrated Jewish personality.

The spiritual center is the ideal

(Continued on Next Page)

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known by the term of Achad-Haamism. Achad Haam believed that before Zionism as a mass movement could be realized it was necessary to develop in Eretz Israel a cultural center, powerful enough to influence the Jewish Diaspora. This was to be achieved through an all-round Jewish education based upon Hebrew as a living medium of instruction and through the development of all the various phases of Hebrew culture in a modern sense. That this task was not an easy one is self evident. There was as yet no strictly Jewish *milieu* worthy of the name. Spoken Hebrew was passing through its rudimentary stage; textbooks, as well as the scientific terminology pertinent to the instruction of subject matter, was lacking, and what is more, the very idea of combining Jewish and general learning into a unity was entirely novel, devoid of any previous experience. This difficult situation had two corollaries, one positive, the other negative. It challenged the creativeness of the teaching profession and permeated it with a spirit of true chalutzim.

There is no doubt that the Hebrew physiognomy of modern Eretz Israel is due preeminently to educational endeavor. Furthermore, its influence reached far and wide into our dispersion, enriching the Zionist movement. It was especially manifest in the establishment of the "cheder methukan," and later in the "Tarbut" school system in the whole of Eastern Europe. So much for the positive side. On the other hand, the negative side expressed itself in the detachment of the school from its soil and its needs. It was a superficial, a sort of translated school, rather artificially copied from the familiar European standard. This will become clearer through the discussion of the second problem.

There was another motive in vogue, somewhat subtler and less widespread, yet very potent and stimulating, in the limited circle of the ultra-sensitive part of Jewry. This was the individualistic urge for self realization. Education in the Galuth, at its best, resulted in the creation of a dual personality torn between the Scilla of the Hebrew learning and the Charibdes of European culture. The former was the fountain of the original Torah, handed down through the Cheder and Yeshivah. It was rich in content of national import, yet antiquated and unsuitable to the modern world one had to live in. The latter was the new culture, the literature and science of Western Europe, to

be found in abundance in the local "Gimnasien" and Universities. Yet, it bore within it the seeds of assimilation and was pregnant with the danger of national disintegration. Was there no synthesis possible? Was there no way to bridge the gap between the old and the new in terms of peace and wholeness?

To this question too, the answer was the modern education in Eretz Israel. There, in an environment wholly Jewish, by a curriculum responding to the Hebrew and any general requirements alike, the new harmonized personality would have a chance to evolve. There the integrated Jew was to be born. This belief sent many a young boy to distant Eretz Israel to find his education. Very few, however, gained the coveted self-realization. The school of that time had little to offer to its students along the line of closer ties with the new home. On the contrary judging by its whole make up, it seemed to show him the way to the university and the professions. Eretz Israel was then outside of the map as far as immigration was concerned. The student too, was but a temporary dweller, a transient, with his eyes bent upon the return home, the world of greater opportunities. A small group there was, the idealists of the Second Aliyah, who clung tenaciously to the ideal of resettlement in Eretz Israel, looking upon themselves as the vanguard of the masses which were bound to come. They wrote on their banner the call for a revolutionizing of Jewish life, not only by a return to the old-new home, but by a return to productive work, particularly work connected with the soil of Eretz Israel. Theirs was the doctrine of labor, the cult or even religion, of labor. To their call and to this ideal the official school remained indifferent. There was nothing in the curriculum, nor in the extra-curricular activities—with the exception of the customary yearly tours through the historically rich and interesting country—which would explicitly and in an unmistakable manner point the way home. Some students would occasionally join the ranks of the laborers after or even before graduation. But that was done not because of the school spirit. Rather was it done in a spirit of revolt. This was not the school to serve labor and its ideals. However, the Balfour Declaration and the ensuing years of mass immigration were soon to come. Greater perspectives revealed themselves, newer needs arose, and also newer possibilities. What was a secret wish

before became a reality now. The dream of a labor education suitable to its demands, expressive of its ideology, is a fact in modern Eretz Israel.

* * *

With our eyes set upon the elementary school par excellence, we wonder at the hidden springs which made it possible for labor in Eretz Israel not so much to execute this marvelous educational structure, but rather to turn from the trodden path of formal instruction and seek the novel trails of modern educational thinking. One reason for it was seen to be inherent in the necessities of actual life conditions, demanding change and a new adaptation. There is however, at least one other factor involved, and of a far greater moment. I have in mind the revolutionizing nature of the ideal of labor which accompanied chalutzism from the start and continues to be its most significant single trait. To have exchanged the Galuth abode for that of Eretz Israel is indeed symptomatic of change, yet not powerful enough to generate psychological rebirth of personality. The Polish Jew goes on with his habitual dealings in the streets of Tel Aviv as well as in those of Warsaw. The German, similarly, conducts his business, whether hotel or factory, in Eretz Israel within the framework of the capital-labor relationships he acquired in his old home. How much different is the case, however, with one who connected himself with the soil of Eretz Israel. The professional who has exchanged his law office or bank for the spade or tractor is therewith undergoing a complete mental metamorphosis. If this is true even of the small property-owner, how much more of the plain laborer!

Conservatism as a mode of thinking and acting pervades all walks and phases of life, such as business, culture, religion and above all education. Radicalism in its turn, (not the superficial and showy kind) tends to break all barriers in its search of the newer and truer essence. It is this revolutionizing nature of the Eretz Israel chalutzim movement which accounts for the psychological basis of the modern school. While in other countries, specifically in America, the better schools serve mainly the upper classes, it has been the good fortune of labor in Eretz Israel to offer the benefits of progressive education to its own. There is nothing, however, to stop the other schools from emulating this example, as some of them in truth do, and even to improve upon them.

NEW GERMAN GHETTO LITERATURE

(Continued from Page 6)

At last all his kin had died. Nobody now knew what to do with him. Of course, nobody could say anything against him; he had never done anything wrong. And so the community looked after him, and not even unwillingly, mind you. It was good for all if the *kchilla* did such a *mizvah*. And besides, he could still be useful at odds and ends.

Menkele himself was never worried.

His mind and memory though had become a little shaky, and it seemed somewhat queer when he smiled or muttered to himself.

But anyway, he felt he was a worthy member of the community. Wasn't he a *minyan*-man, wasn't he before God and in Schul just as much as anyone? And didn't they think him fit to do some little jobs for this and for that person, and especially for the *kchilla*?

But you felt sorry for the little man when you so saw him coming, with his thin yellowish-white beard, his

wrinkly face, his head a little bent, and with his feet shuffling. Sometimes the boys made a fool of him. He thought that quite natural.

One day, just as though to make up for all that, and to show that he existed for him too, God made something happen that lifted Menkele above all. Yes, made him think that all he had borne of heavy grief and sorrow was to prepare him for the final peace, and for the blessing of God.

On a gray winter's day, without the soft brightness of snow, when the soil was hard and frozen, Menkele was to carry a pile of wood from Schul's yard into the store-room of the synagogue. The old man was very much in earnest about his task. Busily he went to and fro, carrying on his arms, close to his breast, some (but not too many) of these logs.

He had done this for some hours, when down the street that runs up the hill out of the little town, between the old gabled houses, two boys were strolling. They were Jewish boys. They saw the little man and Menkele thought he heard them call his name: "Menkele."

Menkele hardly listened. He hardly raised his head. He knew that he mustn't stop toiling or he would freeze in his thin, shabby clothes.

But after a while, from farther away, and when he couldn't see the boys, a voice called again: "Menkele, Menkele!"

Now Menkele stopped, half-erect, because he had a bundle of the logs in his arms. Stopped rather long, and stared, and listened. For a while nothing more was to be heard. So he again put down his burden in the store-room, and went back to the pile in the yard. And now, as he stood there for some time, musing, the voice sounded again. It came from far away now, bright and high, piercing him like a light: "Menkele, Menkele, where art thou?"

Suddenly he understood. He turned upon his heels, and with his old legs ran into the house of God, up to the *almemor*, and stood there before the ark, in ecstasy. And with a loud and yet trembling voice he cried: "Hincini! I am here, my Lord, I am here!"

And he threw himself down in holy

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prayer. And lay there, a long time, his brow bowed in the dust of the floor. And knew that HE was speaking to him, as to a chosen one . . .

And when the little man came out again, under the wintry skies, huddled in his baggy coat that had been given him through charity, he was changed.

He felt as he had never before felt in his life.

And so God had made the old, bent Menkele Weil, seemingly the most miserable being in the community, its happiest man. He could now walk proudly among his fellows. For the rest of his days he had a great, a warning secret. For he had been chosen from all the others by Him; chosen for all time, for eternity.

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JEWISH THEOLOGICAL SEMINARY 50 YEARS OLD

(Continued from Page 9)

Of the 300 men whom the Seminary has trained for the rabbinate, 291 now occupy pulpits in Synagogues in 32 States of this country and in four other lands. An alumnus of the Seminary is Chief Rabbi of the British Empire and others hold highly important posts. Many of the younger graduates go to small cities where communities of Jewish people would otherwise be without rabbis, who combine both the Jewish and the American tradition.

The educational activity of the Seminary is not confined to the training of rabbis alone. In its Teachers Institute, in co-operation with Teachers' College of Columbia University, where part of the course of instruction is taken, it trains lay teachers who wish to prepare themselves for the profession of teaching in Jewish schools. Since its foundation it has trained 393 such teachers. Its College of Jewish Studies also provides graduates of Jewish secondary schools an opportunity to continue their studies to the Bachelor's degree, 120 of which have been granted.

Through the Israel Friedlander Classes, the College provides hundreds of Jewish youth and adults with special educational opportunities and offers training to those who wish to prepare themselves to conduct Jewish

clubs or other communal activities or to teach in Jewish Sunday schools. The primary purpose of these classes, however, is to give both youth and adults a generous conception of their spiritual heritage. Through its Institute of Jewish Affairs the Seminary also arranges extension lectures for the public both in New York and other cities.

During the present year the Semi-Centennial Celebration of the Seminary is in itself demonstrating how great is the opportunity for promoting better understanding of Judaism. By the time it is complete not only those who attend its meeting, but also the far greater audiences of the press and the radio, will have heard such educational leaders as President Nicholas Murray Butler of Columbia, President James Bryant Conant of Harvard, and President Henry Sloane Coffin of Union Theological Seminary tell of the importance of maintaining religious freedom in this country and of the contributions of Jewish mind and spirit to the common heritage of mankind. They will have heard not only Jewish leaders meeting to discuss the common problems of their people, but also a great gathering of Christian and Jewish scholars in conference on the common problems of both faiths in the light of their common field of Bible study.

"HAVING A WONDERFUL TIME"

(Continued from Page 18)

wrong with his reasoning she said tearfully: "Honestly, Chick, I can't understand, a sweet, clean-cut boy like you asking me to behave like some cheap, ordinary thing—"

"Cheap, ordinary thing! You call—" Chick eyed her coldly and rose. His own sight was blurred. "Come on, let's get out of here."

"Look, Chick—" Teddy choked back her sobs. "A girl isn't like a fella. She's got her family to think of and there are things that she just can't do even if she—"

"Shut up!" Chick flung back at her vehemently. "Shut up, you damn fool!" And he rushed off.

Stunned, Teddy followed him.

* * *

That was why there was a scandal at Camp Karemee the next morning. The night following that interview with Chick, Teddy, miserable and desperate, had lent herself to Fay's scheme to make Chick jealous and went walking

with Pinkie. Drinks in Pinkie's bungalow followed, drinks which were too much for Teddy and she collapsed. Pinkie, very much disgusted, was forced to keep her there overnight. No one would have known of the incident but a nosy guest saw her and broadcast it.

Chick had also been miserable and desperate, and he now received a blow from which he felt there was no recovery. Wildly angry, he was about to pack up and leave when Teddy grimly stood in his way and forced him to hear her out. There had been nothing between Pinkie and herself, she said. What had really happened was that she was sorry she had behaved so foolishly on Eagle Rock, and was going to ask him to marry her. Yes, ask Chick to marry her.

"I was going to ask you to marry me—money or no money—'cause I had a job and I'd be willing to go on working just to support you, but I wasn't

willing to wait a whole year for Sam Rappaport, and he earns a very nice living. And the reason I wouldn't wait, in spite of my mother's begging me and begging me, was that way deep down in my heart I didn't love Sam. But for you I'd work my fingers to the bone. . . ." She burst out crying. "And now, Chick Kessler, please do me a favor, and go to hell!"

Chick was almost in tears himself. "Aw, Teddy—Teddy, baby," he pleaded. "I can't stand it when you cry. I didn't mean it, darling. I swear I didn't mean it. . . !"

So Chick and Teddy were reconciled. But Chick couldn't agree to Teddy's proposal until she said to him:

"I know you'll say it's awfully dopey, but I figger this way. If there was a war the men would go to the front, and the women would stay behind and take care of their homes and their children while their husbands were out there fighting . . . Well, it's almost like a war now, isn't it, with so many people fighting for jobs?"

"Oh, you darling," Chick placed his arms on her shoulders and stared at her. "You'd hang onto a job you hate for who knows how long just to marry me. You'd really do it, wouldn't you?"

Teddy nodded happily.

"I'll tell you what," said Chick brusquely. "As soon as I clean up here we'll go to Eagle Rock and talk it over."

"All right," Teddy said with mounting joy, and Chick rushed to clear away the breakfast dishes.

"THE GOLEM"

FOR the past few weeks the 55th St. Playhouse has been showing a new version of "The Golem", based on the historic legend which dates back to the seventeenth century. According to this legend Rabbi Loew of Prague created a figure in human form known as "The Golem" to serve as a protector of the Jews against the cruelties of the Emperor Rudolph II.

This intriguing theme was used as the subject of plays and silent pictures, but never as effectively as in the new European motion picture. The dialogue is in French, with English titles. The film was produced in Prague, and stars the famous French Jewish character actor, Harry Baur, in the role of Emperor Rudolph II. It is one of the best films now being shown in New York and points the way to other films of historic Jewish interest.

—J. G.

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CHILD MARRIAGES AMONG THE JEWS

(Continued from Page 13)

conditions, which help in the earlier development of the boy or girl, as well as moral considerations are the reasons for this. While the Rabbis of the Talmud prohibited the father from marrying off his minor daughter, the later Rabbis, living in periods of persecution and uncertainty permitted it, since the father who had a dowry ready for his young daughter may be deprived of it at any time and thus lose the opportunity of landing a husband for her later on. It was not unusual for parents to contract marriages between their children when still in infancy, although the marriage itself was not consummated until they grew up. In the early part of the last century, when the law of conscription for the army was applied also to Jews in Russia, the marriage of young children became prevalent there, since those who were married were excused from serving in the army. These conditions afforded many a theme for novelists and dramatists of a more modern period around which they con-

structed their plots. Among the Sephardim of Palestine, until recently, child marriages predominated and travelers have told of young girls playing with their "wigs," which they procured for themselves after their hair was shaved off preliminary to their nuptials. Normally, however, the law that the girl should be of an age of discretion, able to designate her choice with intelligence when she is married, prevailed everywhere among Jews. The respect for parents was so deep-seated that children usually agreed to the choice of their parents also in matrimonial affairs even to most recent years.

—*Philadelphia Jewish Exponent*

AN ANSWER TO "THE LITERARY DIGEST"

(Continued from Page 4)

The butcher would honestly testify that these families observe the dietary laws, since for the family table only kosher meat is procured. There are also so many variations in the degrees of observance even within the home. Some would buy kosher meat but would not take the trouble of going through the

process of salting it, others may even do that but are not careful to distinguish between meat and milk pots and pans. Others again may even be scrupulous in that but will not maintain separate plates and table utensils for milk and meat. Then there are Jews who disregard the dietary laws, but abstain from shell fish food and others again will not eat pork, even though they may indulge in any other food. How it is possible to make any accurate survey of observers of Kashruth under these conditions is difficult to see.

Judging from the extent of the kosher meat industry in New York, as was revealed some time ago during the NRA investigations, and from the large volume of kosher products being sold by several large concerns, we are inclined to believe that the *Literary Digest* figures are far below the mark. Perhaps when we succeed in the establishment of a more systematic supervision of Kashruth in our communities, more accurate figures could be produced as to the extent of the observance of the dietary laws among the Jews of this country.

REPORT FOR THE YEAR 1936

March 1, 1937

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